



Mr. CLARKE's
SERMON

Preached at the
Affizes Held at York,
March 7. 1724.



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*The True Foundation of a
Nation's Greatness.*

A ¹⁸
SERMON

P R E A C H E D

At the ASSIZES Held at
YORK, March 7. 1724.

Before the Honourable

Mr. Justice Tracy.

By THOMAS CLARKE, M. A. Chap-
lain to His Grace the Duke of Devonshire,
Rector of Eserick, and Master of the Free-
School at Kirk-Leatham.

Published at the Desire of the Gentle-
men of the Grand-Jury.

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Newman

NEWMAN

At the British Museum
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TO R. K. 11

11

To Chomley Turner, *Esq;* High-Sheriff of
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William Huftler, *Esq;*
Leonard Thompson, *Esq;*
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Haywod Currer, *Esq;*

Gentlemen of the Grand-Jury for the said County.

GENTLEMEN,

Almost Thirty Years spent in a
Laborious and Careful Em-
ployment, which allow'd little Lei-
sure for other Studies, forc'd me to
fear, that more Defects must be in
this, than other Discourses pub-
lished on the like Occasion; other-
wise I should not have doubted, whe-
ther what you approv'd, would be
useful and acceptable to the Publick.
Hence I became apprehensive, that
your

DEDICATION.

your Complaisance to the Preacher, might incline you to think a little too favourably of the Sermon: And this made me less yielding to your Request, than in Good Manners I ought to have been; tho' sensible of your Goodness and unmerited Civilities to both.

But many of You having declared your Hopes, that this View of Justice may recommend it to some, who now disregard it; and revive amongst us to the great Good of the Kingdom a most Excellent, but generally decay'd Vertue: I submit to your Judgment rather than my own; and should be pleas'd to undergo some Censure, while I obey your Commands, and design to contribute something to the Welfare of our Native Country, whose Prosperity is the most ardent Wish of, Gentlemen,

Your most Obliged,

and most Obedient,

Humble Servant,

Tho. Clarke.



Proverbs 14th. 34. the
First Clause.

*Righteousness Exalteth a
Nation.*

THE Most constant and the most *earnest Desire* of the best and wisest Men in all Ages, has been that of Exalting the *Nation*, which Providence has *Appointed* to be the Place of their Birth. And indeed the Distinction, which they have made, between this and all other Vertues must be just ; if it be (as doubtless it

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it is) the most Noble, the most Humane and the most Generous Desire of a Sociable Creature; However they may have mistaken in the Means of promoting this; they did not mistake in the End, which they proposed. For whenever we read the History of the Actions of such Persons, who have preferr'd the Publick to their Private Good; and have labour'd to add to the Riches and Glory of their Native Country: We are struck with Admiration, and an high Esteem of their Designs; tho' we do not entirely approve of their Manner of doing it.

It is true, no bad and vicious Man can be a desirable Friend or Neighbour: * but yet the most de-

**Tullii Offic. Lib. 1. Cap. 18. Pag. 63, 64. Edit. Græv.*
 Omnium Societatum nulla est gravior, nulla carior, quam ea, quæ cum Repub. est unicuiq; nostrum: cari sunt Parentes, cari Liberi, propinqui, familiares: Sed omnis omnium Caritates Patria una complexa est. Pro qua quis bonus dubitet Mortem oppetere, si ei sit profuturus? Quo detestabilior est istorum immanitas, qui lacerarunt omni Scelere Patriam & in ea funditus delenda occupati sunt & fuerunt.

testable

testable are such, who barbarously delight in the Divisions, Calamities and Ruin of their Country. And therefore good Princes and Magistrates *have* for their *better* Conduct *been* *Esteem'd* and *Honour'd* by the People, as their common Father : because they studied with Unweariedness its *Union, Prosperity* and *Greatness*. Many Methods of effecting this have been found out ; and each have had their different Admirers, according to the *different Genius* of the People, where they were proposed. The *Grecian* recommended Political Wisdom ; the *Roman* Courage ; the *Phœnician* Commerce ; as the best Means to exalt a Nation : But *Solomon*, the wisest of Kings by Experience, and much more by the divine Direction afforded him, settles this Grandeur of a Nation or People upon the solid and durable Foundation of Justice or Righteousness.

B

But

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But here it must be own'd, that Righteousness in this Place is generally taken for an Universal Vertue, including under its complex Idea, every Duty towards God, our Neighbour and Ourselves and opposed to Sin and Vice in general, in the following Clause. *Righteousness exalteth a Nation:* but Sin is a Reproach to any People. That is, Vertues of every Kind advance; and every Sin or Vice disgraces and undoes a People. This Sense is pious, and that which we find in all the Ancient and Modern Versions: and it would ill become me to condemn it in this Place; from whence every Vertue is recommended. But the most natural and unforc'd Translation of the *Verse*, according to the Order and Emphasis of the Words, || seems to be this: Righteousness exalteth a Nation; but the *Mercy* of a People is

וְצִדְקָה תְרוֹמֶם נֶגֶד וְחַסֵּד לְאִמִּם תִּשְׁאֵל

a Sin-Offering. Implying that Acts of Justice make a Nation great, as Acts of Mercy and Charity appease the Displeasure of God and Man. According to St. Peter, XI. Ep. 4. 8. *Charity shall cover the Multitude of Sins.* This I take to be the most Easie and Literal Exposition of the Passage: and to be a great Recommendation of Righteousness to every One, who is a true Friend and Lover of his Country.

But I would not be understood to exclude other Vertues, as little beneficial to Society: They all contribute something to our Happiness and Prosperity: And tho' Justice does the most; it does not do the Whole. The sacred Books assure us; that by Faith we are saved: but they do not mean *this exclusive* of Good Works built thereupon. And agreeably to this Idiom of Scripture, I would beg Leave to point out to you some of the many Advantages, which Ju-

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stice (as commonly understood) does bring to every People, who will be so wise, as to practice it. This Argument, I hope, may not be unfuitable to the Occasion of *This Assembly* ; and therefore I request the Favour of your Attention, whilst I endeavour to shew

First, The Insufficiency of the Other Means, which have been suppos'd to be capable of Exalting a Nation. And,

Secondly, That Righteousness is the best and most proper Means of Exalting it.

First, That Other Means are insufficient for this Purpose, I shall prove fully enough, if I can evidently discover the Defects, which attend These Three, which have been always thought to make the fairest Pretensions to it ; namely, Wisdom, Courage and Commerce.

The

The first of these (*Wisdom*) deserves our Admiration. God Himself has told us, That *the Man of Understanding is of an excellent Spirit*, Prov. 17: 27. And I would be so far from weakening the Force of the Argument against me, that I readily own it a great Felicity to any People, to have Princes and their Ministers; Magistrates and all publick Officers endow'd with Wisdom. This will enable 'em to correct Errours, which by degrees must creep into every Government; this will enable 'em to supply many Defects, and retrench many Superfluities; this will enable 'em to provide things necessary for the Peace, Plenty and Riches of their Subjects at Home; and to guard against their being overreach'd in their Leagues and Alliances Abroad.

But of how great Esteem forever this may be, it owes its true Worth and Value to Justice, which
must

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must always be united with it : Without which, it degenerates into Artifice and Fraud ; and as often *Enslaves* and *Impoverishes*, as *Enlarges* the *Liberties* and *Properties* of the *People*. However Men may admire Human Policy, the *Psalmist* and *St. Paul* teach us, in the 94th Psalm, ver. 11. and I. Cor. 3: 20. *That the Lord knoweth the Thoughts of the Wise, that they are vain ; and that He taketh such in their own Craftiness.*

This Point is happily determin'd for us by the *Roman Orator*. * *Justice without Wisdom has over us a sufficient Sway : but to Wisdom without Justice we have no Regard. For the more artificial and insinuating any one is ; the more detested and suspected he is, while we believe him destitute of Probity.* And in

* *Offic. Lib. 2. Cap. 9. Pag. 218. Edit. Græv. Justitia sine Prudentia satis habeat Authoritatis : Prudentia sine Justitia nihil valeat ad faciendam fidem. Quo enim quis versutior & callidior est, hoc invidiosior & suspectior, detracta opinione probitatis.*

another Piece, † in the Candidates for Great Offices, *Innocence, Virtue* and *Honour*, (not *Policy, Wisdom* and *Eloquence*) are considered. The *Roman* People chose Magistrates as Stewards of the Common-Wealth; in whom, if other Arts be found, it admits of 'em; if not, it is content with their *Justice* and *Innocence*. But I might have left the Conclusion of this Argument to yourselves, if you would be pleas'd to ask yourselves this plain Question: Whether you could think yourselves so happy (as I hope you all do) under the

† *Orat. Pro. Planc. Cap. 25. Pag. 600. 4 Vol. Græv. Edit.* Virtus, Probitas, Integritas in candidato, non Linguae volubilitas, non Ars, non Scientia requiri solet. Ut nos in Mancipiis parandis, quamvis frugi Hominem, si pro fabro, aut pro textore emimus, ferre moleste solemus; si eas Artes, quas in emendo secuti sumus, forte nesciverit: Sin autem emimus, quem villicum imponderemus, quem Pecori præficeremus, nihil in Eo, nisi Frugalitatem, Laborem, Vigilantiam esse curamus. Sic Pop. Rom. deligit Magistratus, quasi Reipub. villicos; in quibus si qua præterea est Ars, facile patitur: sin minus, Virtutem eorum & Innocentia contentus est.

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Present Administration, were ye not persuaded, that the Justice of your Governours was equal to their Wisdom? Again

Secondly, When we consider the Prodigious Growth of Countries under Fortunate and Warlike Princes, we may be induc'd to judge too favourably of *Courage*; as the thing, which contributes the most to the Exaltation of Nations. And indeed when a People is invaded by Unjust and Powerful Neighbours; or rent in Pieces and oppressed by wicked, factious and rebellious Country-men; it is a Vertue greatly beneficial, and the only Bulwark, next to the Divine Protection, on which they can depend.

It is a Noble Greatness and Firmness of Soul, in the General Terrour and Consternation of a City, not to be shaken: But to dare to meet and stem the Torrent of Enemies breaking in, and bearing down
all

all before them: To hear without Dismay the Signal for an unequal Battle; to see Swords dived in Blood approach you, and your dearest Friend fall down mangled besides you; and even then to press forward and prevent the Danger of others, by exposing your own Life to the utmost Danger; is a Behaviour great and wonderful! For our Religion and Laws; our Lives and Liberties, not only to submit to Wounds and Death; but (when Providence has made it necessary for their Preservation) to desire 'em: has in all Ages, and amongst all People been deservedly honoured, and justly admired.

But yet *Solomon* assures us, *Prov.* 28. 1. *That the Righteous only are thus bold as Lions.* And we all know, that when Fortitude in the Prince or People is destitute of Justice, it immediately becomes the

C most

most opposite thing in the World to the Vertue it would personate. Its End is to ruin, not to relieve the wretched; to trample upon and destroy, not to defend and vindicate; to enslave and murder, not to preserve Liberty and Life. Of this, I think, you are not inclin'd to approve. It is a Magnanimity truly valuable; when it attends the Cause of Justice: without which it is Cruelty, Inhumanity, Salvageness.*

When the most zealous and discerning Patriot in the Republick of *Athens*, saw the *Macedonian* Greatness founded upon Policy and Conquest; and these unsupported by Justice, he foretells its Fall.

* *Tullii Offic. Lib. 1. Cap. 19. Pag. 69. Edit. Græv.*
 Ea animi elatio, quæ cernitur in Periculis & Laboribus, si Justitia vacat, pugnatque non pro salute communi, sed pro suis commodis, in Vitio est. Non enim modo id Virtutis non est, sed potius Immanitatis, omnem Humanitatem repellentis.

“† It is no ways possible (*He says*)
 “ for an unjust, a perjur'd and per-
 “ fidious Person, to be able to pre-
 “ serve his Acquisitions in Safety.
 “ They may once, or for a Time
 “ perchance, hold out, and promise
 “ mighty Hopes : but at length He
 “ must be discover'd, and all must
 “ fall to the Ground. For as the
 “ Foundation of Houses and Ships
 “ must be of solid Materials : so
 “ should the Principles and Foun-
 “ dation of our Actions be Truth
 “ and Justice, in order to their
 “ Stability.”

To see their Country made great
 by Wrongs and Rapine, *can* be the

† Demosthenes Olynth. 2d. Pag. 13. Edit. Par. 1570.
 Ου γάρ ἐστιν, ὅτι ἔστιν ὧ' Ἄνδρες Ἀθηναῖοι, ἀδίκῃν ἔσθαι,
 καὶ ἐπιτορκεῖν ἔσθαι, καὶ ψευδόμενον δύναμιν βεβαίαν κτήσ-
 ασθαι, ἢ ἀλλὰ τὰ τοιαῦτα, εἰς μὲν ἀπαξ καὶ βραχύον
 χρόνον ἀνέλχει· καὶ σφόδρα γὰρ ἠνέσεν ἐπὶ ταῖς
 ἐλπίσιν, ἂν τύχη, τῷ χρόνῳ δὲ φερεται, καὶ περὶ αὐτὰ
 κατάρρεϊ. ὥσπερ γὰρ οἰκίας οἶμαι, καὶ πλοῖα, καὶ τῶν
 ἄλλων τῶν τοιούτων τὰ κείμενα ἰσχυρότατα εἶναι δεῖ,
 ὅτι καὶ τῶν πράξεων τὰς ἀρχάς, καὶ τὰς ὑποθέσεις
 ἀληθεῖς καὶ δικάϊας εἶναι προσήκει. Vide Plutarch.
 Vitam Cat. Min. Pag. 781. Edit. Par. Fol.

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Wish of No Good Men. All such believe no *Private* Malefactor can be *Criminal* to the *Degree* of *Those* Princes, who make it their Delight to *Extend* their *Conquests*; to burn *Cities*; to ravage *Countries*, and to triumph over the *Distresses* of *Widows* and *Orphans*. What vain *Glory* it may be to such *Monarchs*, I cannot tell; but we have seen in our *Days* the *People* of such a *Neighbouring* Prince by this *greatly* *barass'd* and *impoverish'd*: And *however* the *former* might imagine Himself *exalted*; the *latter* sensibly *felt* themselves *brought* low and *distressed*. What other *Nations* may desire, I cannot tell; but the *Situation* of our *Country*; the *Nature* of our own *Government*, and the *Experience* of former *Times* convince us, that *Nothing* can make us an happier *People* than a *peaceable* *Enjoyment* of our *Liberties* and *Rights*.

It

It is not then either Wisdom or Courage, that cause the Happiness and Grandeur of a Nation : but Justice, which gives to Wisdom and Courage a Reputation, a Majesty, and a Venerableness ; by which they become subservient to it. Let us enquire

Thirdly, Whether Commerce may not be esteem'd more able than the other Two to effect this ? To this, I confess, we are indebted for much of our Wealth, and for the Use of many Commodities, which our Climate has denied us, and without which we could not live so happily. By this we provide at the same time for the Wants of far distant Countries, and of our own ; by this we find Encouragement for the Industry of Artificers, and prevent the Wast and Decay of those Fruits, with which Providence would otherwise have too abundantly enrich'd

rich'd us. St. Chrysoftom † has taken Notice of this in a very lively manner. * *Least* (says He) *the Length of the Journey should discourage Men from meeting together; God has made the Sea a more compendious Way to most Places upon the Earth. That the Inhabitants of the World might be like the Inhabitants of the same House, meeting often together; each imparting to his Neighbour, and with Ease receiving something from him. And thus be that possesses a small*

† Vide Chrysoft. Tom. 6. Edit. Sav. Pag. 157.

* Τί ἂν τις εἴποι τὴν πρὸς τὰς ἐπιμιξίας. εὐκολίαν γινόμενην ἡμῖν; ἵνα γὰρ μὴ τῆς ὁδοιπορίας τὸ μῆκος ἀποτρέπῃ γένοιτο τῆς συνουσίας τῆς πρὸς ἀλλήλους, συντομώτερον ὁδὸν τὴν θάλατταν ἀνῆκε πανταχῇ τῆς γῆς ὁ θεός. ἵν' ὡς περ' οἶκον ἓνα τὴν οἰκυμένην οἰκῶντες, ὥς θάμινά παρ' ἀλλήλους καθίζωμεν καὶ τῶν παρ' ἑαυτῷ ἕκαστος τῶ πλησίον μεταδίδως, εὐκόλως ἀντίλαμβάνῃ τὰ παρ' ἐκείνου, καὶ μικρὸν τῆς γῆς μέρος κατέχων, ὅσκιε ἀπάσης κύριος ὢν, τῶν πανταχῇ γινομένων ἀπολαύῃ καλῶν. καὶ νῦν ἔξῃς καθάπερ ἐπὶ τραπέζης, πλυσίας, ἕκαστος τῷ δαιτυμόνῳ τὸ παρατιθέμενον αὐτῷ δόντα τῷ πόρρωθεν κατακειμένῳ, τὸ πρὸς ἑκείνον ἀντίλαβεῖν, τὴν χεῖρα μόνον ἀνατείναντα.

Piece

Piece of Ground, becomes like a Lord of the whole Earth, and enjoys what is extraordinary any where. Every Person now, as at a magnificent Table, imparts only by stretching out his Hand, what is choice to a distant Friend, and receives the like in Return.

The Observation is just, and yet we may add, That few Nations have receiv'd from this greater Advantages than our own. But then we should enquire, What is the Foundation of Traffick? Is it not an Opinion of Justice and Honesty in those, with whom we have to do? Doubtless we may assert, That Trade is seldom begun ; more rarely renewed, and never long continu'd, where Fidelity is found, or even suspected to be wanting. If the Merchandize be bad ; the Price exorbitant ; the Correspondent deceitful : Leagues may permit ; Immunities encourage ; but not preserve,

serve, or settle a lasting Correspondence.

Hence therefore we infer, That it is *Righteousness* and *Integrity* which thus *Enrich*. These are the Ground of Mutual Credit, and Confidence, and Dependence : Which alone are able to establish a general, gainful and permanent Commerce.

We have now examin'd, what may be alledg'd in Behalf of *Wisdom*, *Courage* and *Commerce*, for the Advancement of a Nation : And find their Insufficiency so plainly appear, that the two former cannot have so much as the Name of Vertues; nor the last any Duration without Justice. And must not this give us the higher Idea of Righteousness; when we find every thing beneficial to Societies to borrow from it that, by which it becomes Estimable? Proceed we now to confirm more directly our next General Head,
Secondly,

Secondly, *That Righteousness is the best and most proper Means of Exalting a Nation.*

This is the Chief even of the Cardinal Vertues, and is defin'd to be a Distributer of what is due to every One : And if it do so, it must promote the *Welfare* of the *Whole* ; while it extends its *Care* to *Every* Individual. Especially if it answer *Aristotle's* Character of it, who calls it the † *Political Good*, or the *Thing Universally Expedient*.

This Truth may perhaps become the plainer, should we compare the Body Politick with the Body Natural ; which in antient Times has been often done, and

† Πολιτικὸν ἀγαθὸν & τὸ κοινὸν συμφέρον. Pol. Lib. 3. Cap. 8. Pag. 326. Edit. Heins.

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thought the clearest Illustration.

* While our Food is duly distributed to every Part, the Body grows equally, and is healthy and strong, and able to discharge its Offices : But if the Nourishment be disposed of with Partiality ; one Limb swells above its Natural Size ; while other pine and wither. And as the several Orders and Degrees of Men in every Nation depend upon, and are as necessary to one another, as the Parts of the Body are to the Whole : The Community *must* be injur'd by the *Neglect* of *any* useful Member ; and grow feeble in *that* Part, which is depriv'd of what is due

* *Orat. Men. Agrip. Liv. Lib. 2. Cap. 32. Senec. de Ira Lib. 2. Cap. 31.* Nefas est nocere Patriæ, ergo civi quoque ; nam hic Pars Patriæ est. Sanctæ partes sunt, si universum Venerabile est, ergo & Homini. Nam hic in Majore Urbe tibi civis est. Quid si nocere velint Manus Pedibus ; Manibus Oculi ? Ut omnia inter se Membra consentiant, quia singula conservari totius interest.

to

to it. And no less monstrous and disproportionate to the other Parts do such Persons become, who claim and seize upon more than is due. These are bloated and swoln : While those are decay'd and shriveled. But the Beauty, the Greatness and Happiness of a State is owing to Encouragements Universally given according to the Proportion, which Custom, Law and Prudence direct.

Families are likewise the Model in little of the largest Governments. And when in these each performs, as he is in Duty bound, his proper Functions with Honesty, and assists his Fellow-Servants, and delights to promote the Common Interest; and the Master on his part duly rewards their Faithfulness with Protection, Encouragement and Esteem : That Household is in a Way to increase and grow in Wealth, in Union, in

Order, in Vertue and every thing, which can add to the Perfection and Happiness of it.

But when on the other Hand every Person in these disregards how much that Community may decline ; while his private Good is advanc'd ; And proposes Nothing but his own Greatness or Gain : He will in the End find nothing but Losses and Distress in the Common Calamity. And equal Mischiefs also attend the Iniquity of the Governour. When He preys upon and devours : Not guards and encourages his Domesticks. Their Esteem on Course must cease ; their Care must be judg'd useless, and their Industry Folly. Thus not they only ; but He likewise will be oppress'd by his Own Oppressions : And thus He will loose a Reasonable Power and Gain, by endeavouring to get such as was unreasonable.

In

In the like manner *Reason* and *Experience* teach us, that all happy and desirable Effects flow from Justice to all the greater Bodies of Men : Tho' our narrow Minds, because of the Largeness of the Object, cannot so easily view them at once. But thus we may, I hope, be sensible of 'em. Let us represent to Ourselves this desirable Scene. And I wish to God for your sake and mine own, that it were not merely Notional, but every where to be found ; and then in any even the lowest Rank we should be happy to a degree deserving Envy. Let us suppose then all Men in their several Stations directing their Actions by the Guidance of this Heavenly Vertue. Princes no longer grasp at Power or New Dominions : But as Fathers of their People, they watch over 'em to defend, enrich and make 'em easie. The Nobles are afraid to grow insolent, and for-

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forget, that their Vassals and their Brethren : And therefore they stoop the lower ; the higher they are placed. Inferiors perceive, That Order requires some to be *posted*, where they are : And with Pleasure submit ; because tho' their Honour be less, so are their Cares and Dangers likewise. Equals converse together with good Nature and Frankness ; and rejoice sincerely at one another's Blessings : because every one is *content* with his own ; and *loves* his Neighbour *as Himself*. If Disputes shou'd arise ; they are *determin'd with Candour*. Every Man's Person, Estate and Reputation is secure from Assaults, Injustice or Calumny : Because none can in this Golden Age of Justice do, what themselves are unwilling to suffer. Princes do not stand in Need of Guards, or Orphans of Guardians : The Authority of those being sacred ; the Pro-

Property of these not coveted. For Publick Services Men are not envied; but preferred. This adds Life to useful and beneficial Arts, and cherishes such as are entertaining and polite. And wou'd you not think these Blessed Times?

When Righteousness thus runs on in many and mighty Streams: All is Love, and Peace, and Plenty, and Quietness. Hatred, Strife, Poverty and Contention are unknown. Do not you wish, my Brethren, to live in such a World as this? *I know you do.* And Oh! that I could persuade you and the whole World to make a Tryal of this Sure Way to Happiness: That these Halcyon-Days might immediately begin! Few would be the Wants and Evils, which we should feel: Many the Joys and Pleasures, which we should taste. Things below would resemble those Above; where all is Justice, Fulness and Harmony.

But

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But alas ! it is impossible, that Beings with so large a Portion of Self-Love in their Composition, and so short-sighted, as Men are, shou'd not sometimes incline to their Passions and private *Interest*, and so *disturb* the publick Prosperity : But when this falls out, Justice has still in Reserve another Means of Exalting a Nation, which consists in a due Execution of Law.

Law as well as Morality, enjoins *Things Honest*, and forbids the contrary : With this Difference notwithstanding, that not only teaches what is expedient; but enforces also its Instructions by necessary Penalties and Correction. And thus it bends the obstinate and perverse, who would not have otherwise listened to, or comply'd with the other. Some gentler Natures it leads and directs : The more fierce and intractable it affrights and subdues.
Has

Has this Person invaded the Property of another; Executive Justice by the Mouth of the Publick Magistrate commands him to repair the Damages done. Is another Malefactor become dangerous to all, with whom he may converse : Him it brands with outward Marks of Infamy ; that all may beware of Him. The Bloody-Minded and Incorrigible it punishes with Death : Both to deter others from the like Offences ; and to persuade Effectually to Justice, by the shameful and miserable End of every Kind of unjust Actions.

I should now have concluded this Head, presuming it no longer doubtful : But I cannot pass by, without omitting something of my Duty, the greatest, tho' an invisible Means, by which Justice renders a Nation Great and Flourishing. For as God the Giver of all Good Things is Just and Righteous :

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teous :

teous: So he has promis'd only to enrich Nations that are Just. The Effect of Righeousness (He has told us) is Peace and Security for ever. *Isaiah 32: 1. A King shall reign in Righteousness,* that is, shall be Glorious, when Himself and his People do Justice. And according to this Method we find Him to have acted always; banishing and destroying deceitful and unjust Kingdoms; and crowning the Just with Honour and Prosperity.

Thus we see Justice raise all Communities, where it is observ'd, first by introducing Actions beneficial to the whole; in the next Place, by restraining every thing detrimental; and lastly, by bringing down upon 'em the Blessing of God.

Draw we now to a Conclusion. And since we find our Country's Greatness to depend upon this Vertue: Let us not foolishly imagine

imagine our selves Friends or Lovers of it ; if we do not weigh our Actions in the Balance of Justice. No Zeal in Dispute ; no Wisdom in Council ; no Bravery in the Field ; no Skill in our Calling can atone for the want of this. These are commendable and of good Report ; if at the same time we be Just and Honest Men.

Secondly, Since Justice is the greatest Blessing : Injustice must be the greatest Misfortune of a People. Hence we learn, how much we owe to uncorrupt Magistrates ; to the Professors of Law, and to all Officers, even those of the meanest Figure, who contribute towards the Banishment of so much Misery out of the World, as Iniquity introduces. And hence in all civiliz'd Nations such Persons have been adorn'd with *Marks of Honour and Respect*. Indeed good Men

cannot always rejoice at the Pomp and Magnificent Entry of Generals returning from the Conquest of the Enemies of their Country; because Wars are not always just. But sure they must delight to see Law and Justice come to support the Distress'd, to vindicate Innocence, to chastize Oppression and to triumph over Fraud and Rapine, and Murders, and Treasons, the greatest Subverters of all Societies.

I know, I speak your Sentiments, when I declare no Nation to have wiser Laws than we have: Or generally more favourably executed for the Security of the Peoples Rights. But that all these Advantages would be lost by any Byass upon those, who are entrusted with the Execution of 'em. I would therefore conjure all such, seriously to weigh the Importance of the Trust reposed in 'em; the solemn Oaths taken,
and

and the Blackness of the Crime of Injustice, which makes us Enemies to God, our selves, and the whole Kingdom.

To conclude, Since God's Judgments are severely denounc'd against Injustice above all other Sins; And St. *Peter* has assur'd us, the Unrighteous are reserv'd to be punish'd at the Day of Judgment; and St. *Paul*, that Wrath is reveal'd from Heaven against the unrighteous: And that they shall be damn'd that take Pleasure in *Unrighteousness*. Let this make us fear and consider. It is very hard to atone for this Crime: Without Restitution, we do not repent. And this may convince us, that there is no Gain in unfair Dealings; because we must soon resigne it. Let us vie with one another in Justice, and be very careful not to be unjust then: When *we are* to correct the bad Effects

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Effects of Injustice. Let us not give a new Instance of that Sin, which God and Man call upon us to destroy as much as is in our Power : And to this we have a Motive, to which nothing need be added. Justice universally practised, would make an Heaven upon Earth ; and at last help to translate us from Earth to Heaven. Which God of his infinite Mercy grant, for Christ his Sake.

*Now to God the Father, Son,
and Holy Ghost, be ascrib'd
all Dominion, Praise and Wor-
ship for evermore. Amen.*

FINIS.



